

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 103.)

President Cannon then arose and said—I have been much edified by the remarks made by the Elders; and know if we treasure them up they will be food for us in days to come. We can go from this Council to our different fields of labor and we will find that the Spirit of the Lord will call to our minds the things that have been taught to us when we are in the discharge of our duties. I was pleased to hear the remarks of brother Bentley. He said that the danger of the young brethren being overcome was not now when they feel their weakness, but after they came to rely more on their own individual ability and ceased to trust in the arm of God. There is little fear of Elders falling so long as they call upon God and depend entirely on him. But when Elders become accustomed to speaking in public and they begin to imagine that it is their own ability that accomplishes the labors in which they are engaged, and they rely upon their own strength, they have commenced to transgress the laws of God and they are in danger of falling. If you will peruse the history of the Church you will find that the

greatest speakers have in this manner fallen. You will find they have been unable to stand in the Church while they have indulged in these feelings. The man who is endowed with natural ability to speak in public must be exceedingly careful. The Devil is ever ready to whisper in his ear that he has talent. This reminds me of an instance which occurred in the experience of one of our leading Elders. He was on a mission to the Eastern States and was considered to be a very gifted speaker. He had been speaking on one occasion to a very attentive congregation, and, at the conclusion of the meeting, one of the brethren stepped up to him, apparently well satisfied with the remarks that he had made; and he said, "Brother, you have preached an excellent discourse." "Brother," replied he, "the Devil told me that before you did." The rebuke was truthful and well-timed, for the Devil is ever ready to tell an Elder when he has preached an "excellent discourse," and that he is a very wonderful and effective speaker, without having the aid of his brethren and sisters to tell him such things. If you allow

such insinuations to have weight with you, and allow men and women to tell you how able you are and what excellent speakers, &c., you are, the result will be, my brethren, that you will be overcome. When you preach under such circumstances your words will not give that degree of instruction and satisfaction that the broken remarks of a more humble brother will. If your words do not savor of the Spirit of God they will not profit those to whom you speak. I speak to the young men, and what I say to them on these points will suit the old men as well. Seek for the Spirit of God, and when you rise to proclaim the words of life and salvation let them be accompanied by that Spirit. If you rise devoid of that Spirit it will be far better for you to sit down, although in doing so you may be mortified and your vanity wounded; but, brethren, sit down rather than attempt to address a congregation without this Spirit. Have it with you constantly that its influence may, in all your preaching, accompany the words you utter, that they may prove beneficial and saving. I know that the man who cultivates the Spirit of God is the most calculated to do good and to move forward this Work.

Brother Halliday spoke of the influence which prevails in Bristol against the Saints—the spirit of mobocracy. This spirit prevails, he says towards others besides the Latter-day Saints. You know to what extent it has been indulged in towards us, and how, by its violence, we have been driven repeatedly from our homes. It was told the nation of the United States, which sanctioned the proceedings against a harmless people, that they should have mobocracy to their hearts' content, and that when it was once roused they could not put it away. They had imbibed this spirit and had encouraged it in order that we might be its victims, and what is now the result? Why, the whole nation of the United States are suffering the dreadful effects of mobocracy. The spirit once indulged in, it could not be put away with the occasion for which it was used. There are contention, war and bloodshed throughout the whole land, and the origin of it all is the spirit of mobocracy which urged the people to perse-

cute and destroy the Saints of God, and now the consequences fall upon their own heads. So it is in Bristol, to a certain extent, and it will increase among the people so long as the spirit to mob and persecute the Saints is indulged in by them. They will not be content with mobbing or persecuting us, but they will manifest it towards others and one another. When men begin to persecute one another, and entertain feelings of vindictiveness to one another, they will be led captive until their destruction is accomplished.

For a man to be saved in this Church he must have the spirit of revelation constantly with him teaching him how to conduct himself and how to live for the blessings of heaven. The Spirit of God will teach him how to do that which is reasonable and consistent with salvation. When we have that Spirit we have the same Spirit that directed Moses in his leading of the children of Israel, and which filled all the Prophets of God of whom we read. It is this Spirit which is with President Young. There has been a constant stream of revelation from the heavens through him since the death of the Prophet Joseph—revelation necessary to exalt the entire family of man. It is the same Spirit that will be with you when you honor your callings before God. There will be a constant stream of revelation with you, to give you sufficient wisdom and intelligence to counsel and lead the people. It is that Spirit which makes us one, and, to-day, gives us cause for great joy and happiness. It is the principle by which all the inhabitants of the earth will be redeemed. By this Spirit we are enabled to communicate great truths to one another. It is that which makes every heart beat with joy and makes every soul glory in God and the privileges that we have received. Do the children of men outside of this room, who are not in the Church, know anything about the joy which the Spirit of God creates in our bosoms? Is there an inhabitant of this land who has not embraced the Gospel who experiences the joy and the delightful feelings we have to-day? No. Go where you like you will find that there is not a tithe of the joy that the Spirit of God

affords, which we possess here. Those joys and that happiness we experience to-day, my brethren, are but a foretaste of what we will experience, if we remain faithful to our covenants.

One of the brethren, in speaking of his labors, said that he had accomplished but very little. Now, that is a point upon which I wish to make some remarks. Many of the Elders imagine that if they do not baptize a great number they are not accomplishing anything by their preaching. We are all too apt to look at the fruits which immediately follow our labors as the only evidences of success. An Elder who is successful in baptizing is viewed as an efficient and a greatly blessed man; while another Elder who may be equally zealous and laborious, but who may not have so favorable a field and consequently not be able to baptize more than a few, is not thought to be so energetic and wise in his labors. Now, while it must be admitted that every faithful, wise Elder will see the precious fruits which attend his labors, still such a man may not always have the pleasure of seeing those results immediately follow his efforts. When an Elder has been doing the best that he could, has been laboring among and teaching the people to the extent of his ability, and they will not listen to him, and he does not have the privilege of baptizing many, he should not feel discouraged or have the idea that his labors have not been attended with good results; for there never was a man who did a good action from the time of Adam down to the present time, but that good action and its effects have lived and they have contributed to the great work of human redemption. There is nothing, my brethren, that you have done or said, if directed aright, and in the discharge of your duties in the Priesthood, but has tended to the accomplishment of God's purposes. Whether you speak, write, or do anything else for the building up of the Kingdom, all will result, at some time, in the accomplishment of that which you desire. The seed you have sown will grow and blossom. There is no Elder in this Church—no matter where he is, nor how small or limited his sphere of labor may be—but what all he does, if properly directed, will

tend to consummate the purposes of God. How many of you have preached over and over again, and, comparatively speaking, have done but little in the way of bringing souls to the knowledge of the Truth? But the time will come, my brethren, when every word of truth, every testimony for the Truth you have uttered will be vividly remembered by those to whom you have spoken. You sow the seed, and, being eternal truth, it is imperishable, and as undying as the men, themselves, are. People may reject the offer of salvation you make to them and may disregard your warnings, but every word you have uttered will be distinctly remembered at some future day by them.

You will, perhaps, recollect, reading in the Book of Mormon respecting Alma—who was the son of Alma, and whose course in the beginning was a wicked one. We read that through the prayers of his father, an angel of the Lord on one occasion appeared and spoke to Alma while he was pursuing his career of wickedness, and he was so astonished that he became dumb—he could not open his mouth, the power of God having fallen upon him. He was carried by those that were with him to his father, and after he had assembled the Priests of the Church, he and they began to fast and pray to the Lord that he would open the mouth of Alma that he might regain his speech. After he regained his speech and was freed from the inexpressible torment in which he was placed, he stated that, while he was racked with horror and tormented with the pains of hell, he remembered to have heard his father prophesy and speak unto the people “concerning the coming of one Jesus Christ, a son of God;” and when his mind caught hold upon that thought and he began to call upon Him, his pain and horror left him. His mind, doubtless, ranged over every thought and action of his life, and everything that would be likely to afford him relief was sought after. This serves as an instance of the truth of what I say, that men and women may, when you preach or speak to them, disregard for the time being the words you use, but there will be a time when, through the circumstances in which they will be placed,

they will recall to their minds the words of life and salvation they once heard. In the depths of sorrow, misery, and, it may be, despair in which they may be involved hereafter, their minds will range over everything they have ever heard, and the words and testimonies of the truth you have declared, and probably thought fruitlessly, because they fell unheeded, may be the means of bringing them forth to life, liberty and light. We poor mortals are entirely too narrow in our conceptions of the nature of the Gospel. You have never given utterance to an expression but what will have an influence upon your lives; and the testimonies you bear concerning Joseph and the Work of God will be recorded in heaven and live eternally—coeval with ourselves—and those who hear your words will, themselves, be judged by them. Who can tell, while in this mortal state, for instance, what the extent of brother George Halliday's labors has been, and what amount of good he may have accomplished during the many years he has preached the Gospel? As every good thing we do tends to promote the cause of God, so everything that we perform, that is unworthy of our positions and callings, will go in the opposite direction. If you could see yourselves, you would find that there is not one of you but what carry a spirit and influence with you—a spirit and influence, whether good or evil, which can be sensibly felt by all who come in contact with you, especially if they have the gift of discernment. Did you never feel, when you were in the presence of people who possessed a bad spirit, uncomfortable, and an unwillingness to associate with such? And have you not felt how much more in accordance with your feelings and your own influence was the society of those who possessed a good spirit? The spirits are just as palpable to the understanding as men's words.

My brethren, what happy reflections fill our minds when we are trying to do good. If we are faithful we shall meet our Father and God, and enjoy his presence; but I fully understand that we must prove ourselves faithful and worthy sons, and fill our missions upon this earth honorably. I want to meet Jesus with the same faith and

with as much confidence and satisfaction as I do brother Brigham and and my brethren when I return home. The Lord said unto Enoch "Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest." This promise, my brethren, is ours. How delightful; and what a joyful time it will be to meet brother Joseph, brother Hyrum and the rest of the brethren who have gone before! And what a glorious reflection, to meet with our Father and God! Shall we say more? Are there not others to be met with who will fondly welcome us? Oh, what a delightful anticipation it is, to think of living upon the earth with the pure and righteous, when wickedness is swept away and Satan is bound! The salvation of the world will be accomplished when that rebellious son is subdued. Well, my brethren, I am laboring for this end. I am thankful for the privilege of laboring upon the earth, and being associated with such men as control the affairs of God's Church and Kingdom in this age. I want to be associated with them all the time. I do not care what position I may occupy, so long as I am in the same atmosphere and breathe the same air. I know to what purpose their energies are directed, and I desire to labor to the same end. If we feel like this on the earth, how much more shall we feel to associate with pure and righteous beings when we get to heaven! There are three of the men who met here last Council—two years ago—who have since been cut off from the Church. What are their feelings to-day? They are miserable, and have descended to the lowest degradation. What is the pleasure of doing wrong? We are told that "the wages of sin is death," and it is true. We cannot wilfully violate the laws of God with impunity. We know the consequences of transgression; and if we flagrantly commit sin, those consequences cannot be avoided. We must suffer the pe-

nalty. The man who commits sin can never, while indulging in sin, be happy. On the contrary he is, always, miserable and dejected. He has proved himself recreant to those sacred covenants which he entered into with God. There is no joy for him, and he ceases to experience that pleasure which he before enjoyed in the society of his brethren. He has been tempted and has yielded to temptation and entered upon the service of a wicked, rebellious and delusive master. If we always felt as we do now, we would never do wrong. Let us endeavor to always feel so and do right continually and live the religion we profess. I pray God to lengthen out your days, and I feel to bless you and do so in the name of Jesus of Nazareth, and by the power of the Priesthood which I hold. Amen.

Elder Wm. Willes sung his song, "The City I love so well." The meeting was afterwards adjourned with prayer by Elder Willes. ✕ ✓

Friday, Jan. 1, 1864.

Council opened with the hymn, "Sing to the great Jehovah's praise," &c. Prayer by Elder Thomas Taylor.

After the hymn, "How fleet the precious moments roll," &c., was sung, President Cannon arose and said—I am glad to see you again this morning; and I will say to those with whom I have not shaken hands, that I wish you, brethren, a happy new year; and I pray that many more such delightful seasons as we now enjoy, may, in the future, dawn upon us.

Elder John D. Chase, in representing the Nottingham District, said—I feel glad to have the privilege of reporting the condition of the Nottingham District here to-day. We have baptized, during the year, considerably more than we emigrated, although our emigration was last year comparatively large. The District is composed of four Conferences—Nottingham, Leicestershire, Derbyshire and Lincolnshire. Three of the Conferences have baptized more than they emigrated; but the other has not done quite so well; still I think even in that Conference, before the spring comes in, the number of baptisms will exceed the emigration last spring. The Notting-

ham Conference numbers 645 members, and is presided over by Elder Parley P. Pratt, who is assisted by Travelling Elders Heber J. Richards and Henry Amott. The Leicestershire Conference numbers 313 members, and is presided over by Elder Alexander Ross, who is assisted by Elder Oscar F. Lyons. The Derbyshire Conference numbers 212 members, is presided over by Elder Wm. North, who is assisted by Elder Stephen W. Alley. The Lincolnshire Conference numbers 210 members, and is presided over by Elder James Bullock, who is assisted by Elders John Bird and John Day. There has been considerable out-door preaching done throughout the District, which has brought many persons to our places of worship; but, since the cold weather has set in, we have been compelled to cease our labors in that direction. We find many persons who acknowledge the truth of our principles, but cannot, for the sake of their names, friends and associations, bring themselves to obey the Gospel. They will come to brother Heber J. Richards and myself to converse upon the doctrines of our religion, and will admire the system, and go so far as to declare it of heavenly origin; but, as was the case with such persons who lived in the days of the Apostles, they love their names too much to have them cast out as evil, and they love the good opinion and friendship of their associates too much to suffer their persecution; and they know that if they obey the Gospel they must suffer the ill-will of their so-called friends. It is the inheritance of those who embrace the Truth. Jesus and his apostles and disciples also suffered for the cause they represented, and if this generation ever hope to receive the blessings that they received, it must be by a faithful endurance to the end, through evil as well as through good report. There are many people of this class. They know the Work is of God, but they cannot turn away from their relatives and friends for the sake of Jesus. But I know the time will come when the man who has a good name will earn it by being identified with this people.

We are baptizing frequently throughout the District. In the Nottingham

Conference alone we have baptized 124 persons during the past twelve months. During the same period we have baptized, in the Leicestershire Conference, 46 persons; in the Derbyshire Conference, 10; in the Lincolnshire Conference, 46. The Work of the Lord is progressing very fairly. I am convinced that, in all the Conferences in the District, there are numbers of individuals who are ready to come forth and become connected with the Church. The Travelling as well as the local Priesthood are, I am satisfied, doing the best they can in their ministrations among the people. The Saints where I labor are a warm-hearted and Gospel-devoted people. When myself and the Elders visit them at their houses they are glad to see us, and hail us as their friends and benefactors. The spirit of gathering is on the increase, and I find it more prevalent as I travel among the Saints. I have joy in my labors, and I know that my heavenly Father has blessed me since I have been on this mission. I would not, were it possible, exchange the experience that I have gained since I

have been on this mission for any amount of silver or gold. With regard to preaching, I can say that I never arise before a congregation but what it is with much weakness. It is not brother Chase that speaks when I stand to declare the Gospel, but my heavenly Father. Brother Chase is simply the instrument and the Lord works through him. I never wish to lose the feeling of weakness that I have when I am preaching the words of life and salvation, for I consider therein consists my strength—strength to do good.

When I took charge of the Nottingham District it was involved in debt, and, although we have tried to have it cleared off by the time this Council convened, it is, to a small extent, still involved. The Saints, I am satisfied, however, are willing to exert themselves until the debt is liquidated; then the Work of God under our charge can move forward untrammelled. My prayer is, that the Lord will bless us from day to day and help us to keep faithful to our covenants. Amen.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 105.)

December 1.—The Twelve met in council, and wrote an Epistle against rogues, thieves and scoundrels which was published.

On the 4th and 5th, attended a Conference at Ramus, and discontinued the organization of the Church at Ramus as a stake.

—8.—Returned from Ramus with the Twelve who attended Conference. We brought about a thousand dollars' worth of property for the Temple, which had been donated by the Saints at Ramus, consisting of horses, wagons, provisions, clothing, &c.

—12.—I met with the Twelve in the morning, and also in the evening at brother H. C. Kimball's.

—13.—The Twelve wrote an Epistle to the Saints of the last days.

—15.—I met with the Twelve at brother Kimball's.

—19.—The Twelve met in council at my house this morning. In the evening we met at Joseph's house, when Elder Kimball preached; he was followed by brother Joseph and myself.

—25.—I partook of a Christmas supper with the Twelve at bro. Hiram Kimball's.

—26 (Sunday).—I attended meeting at Joseph's house with several of the Twelve. Brothers Hyrum and Joseph Smith and I preached.

—27.—I met with the Twelve at brother Joseph's. He conversed with us in a familiar manner on a variety of subjects, and explained to us the Urim and Thummim which he found with the plates, called in the Book of

Dec. 1841

Mormon the Interpreters. He said that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness, and most of those who do find one make an evil use of it; he showed us his seer stone.

January 1, 1842.—I spent the day in company with the quorum of the Twelve, with our families, at brother Sylvester B. Stoddard's. He had prepared a feast for us, and we felt thankful to the Lord for this privilege of meeting, with our families, at the home of the Saints. In the evening I attended the City Council, which continued till midnight.

—2 (Sunday).—I attended meeting at brother Joseph's house.

—6.—I attended Conference at Zarahemla with brother Hyrum and several of the Twelve. The stake was discontinued, by order of brother Joseph, and a branch organized. John Smith was appointed president.

—10.—I visited at brother Taylor's; several of the Twelve and others were present, with their families. We had a pleasant time conversing on the things of the kingdom.

—12.—Met in council with the Twelve, and suspended Benjamin Winchester for disobedience to the First Presidency.

—17.—I met in council with the Twelve at Joseph's office. We consulted in relation to the printing and publishing, the council being unanimously opposed to E. Robinson's publishing the Book of Mormon, and other standard works of the Church, without being counseled so to do by the First Presidency.

—20.—I attended a special Conference of the Church, concerning Dr. Isaac Galland, who had been appointed by President Joseph Smith an agent to transact business for the Church. I was appointed to notify Galland that his agency was revoked.

—26.—Accompanied by Elders Geo. A. Smith and James Ivins, I went to Keokuk and visited Dr. Galland, and officially notified him that his power of attorney as agent for the Church was revoked, and asked him to return his papers, which he did.

We returned to Nauvoo on the 27th.

—28.—The Lord having revealed, through Joseph, that the Twelve should take in hand the editorial department of the *Times and Seasons*, I bought the printing establishment, for and in behalf of the Church, from brother Ebenezer Robinson, at a very exorbitant price. The reason I paid such a price was, because the Prophet directed the Twelve to pay him whatever he asked. One item of his bill was \$800, for the privilege of publishing the *Times and Seasons*, or good will of the office.

—29.—Spent the day in council with the Prophet Joseph and Elders Kimball and Richards; we received excellent teachings.

—30.—I attended meetings at Joseph's house. He preached in the morning and in the evening, concerning the different spirits, their operations, designs, &c.

—31.—In council with the Prophet and the Twelve, in the evening, concerning brother Snider and the printing office.

February 3.—In council upon the subject of the printing office. Elders Taylor and Woodruff were appointed to take charge of, and conduct the same.

—6 (Sunday).—Went to La Harpe, accompanied by Elder Kimball, and held a two days' meeting.

—12.—Attended the City Council.

—17.—Attended the City Council.

—18.—Attended an adjourned meeting of the City Council.

—19.—In council with the Prophet, Elder Kimball and others.

—21.—I wrote a letter calling upon the churches to forward their Tithings and donations to the Trustees-in-Trust, that the Temple may go on, and the new translation of the Bible.

March 5.—Attended the City Council.

—11.—Attended the High Council, at the trial of Francis Gladden Bishop, who had set himself up as a Prophet and Revelator to the Church. After his revelations were read, which were a bundle of nonsense and folly, they were committed to the flames, and he was cut off from the Church, and delivered over to the buffetings of Satan.

—20 (Sunday).—Attended meeting, and heard Joseph preach on the ordi-

nances of the Gospel and the resurrection of the dead, after which he baptized eighty in the river. I officiated with the Twelve at the font, in baptizing and confirming for the dead. We wrote a long Epistle to the Saints in Europe, which was signed by ten of the Twelve, and published.

—26.—Elder John Snider was blessed and set apart for his mission to England by President Joseph Smith and Elders Richards, Page and myself.

April 6, 7, and 8.—I attended a special Conference.

On the 8th, in company with Elders Kimball, O. Pratt, Richards, Woodruff, George A. Smith, and Wight, we ordained 275 Elders, being the most ordained in one day since the foundation of the Church.

—9.—Attended the funeral of Ephraim Marks. Brother Joseph delivered an address on the occasion, 2 p.m., attended City Council.

—12.—The Twelve met with brother Joseph, and appointed brothers Kimball, Taylor and myself a committee to make arrangements for the payments due from President Smith, as Trustee-in-Trust, to Mr. Wilkie, and agreed to unite our influence with the brethren to consecrate their old notes, deeds and obligations which they hold against each other, to the building of the Temple in Nauvoo, upon which subject Elder Richards was authorized to write an Epistle in the name of the Twelve, which epistle was signed by ten of the quorum, and published in the *Times and Seasons*:

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 20, 1864.

THE EXTRA LUGGAGE OF THE INTENDING EMIGRANTS.

SINCE we have been in these lands we have repeatedly taken the opportunity of impressing upon the minds of the emigrating Saints, in the most forcible language, the imperative necessity there existed for their reducing their luggage which they took with them to the smallest possible quantity. The want of experience on the part of those emigrating, with the natural inclination they have had to take with them all that they could, which feeling has been increased also, in some instances, by the letters of inexperienced and unwise friends who have gone to the Valley, have made a frequent recurrence to this subject very necessary upon our part. As, according to present appearances, the emigration will go through this season with the Church teams as they have done in the past, we take the present opportunity of again alluding to this subject. It is a subject which must be kept constantly before the Saints; for, as will be seen by a letter in another column from Elder Sloan, who went out last year, notwithstanding all the objections we have so repeatedly urged upon this point, there were very many who went out at that time who burdened themselves and the Church teams with a great deal of "useless trumpery." This practice of the emigrating Saints has called forth frequent and serious remonstrances from all the brethren who have been engaged in superintending the emigration on the other side, as well as from President Young. We have been

written to every season upon this subject, and last year we were counseled to take measures to check this evil. We, therefore, instructed the Presidents of every ship's company, before they left these shores, to examine the luggage on the voyage, and to do all in their power to induce the people to dispense with every superfluous article; but, as we learn, even this measure was not attended with that success which was anticipated. Though every adult is allowed to take 100 pounds of luggage free by the railway companies on whose lines the Saints travel to the frontiers, and every person over five and under fourteen years is allowed 50 pounds free, yet we are informed, by Elder Horace S. Eldredge, that during last season he had to pay an average of about *one thousand dollars*—upwards of £200 sterling—for the freight of the extra luggage belonging to each ship's company from New York to Florence! and as many of the Saints did not have sufficient money to pay this extra freighting, he had to advance it; and, he informs us, that scarcely ten per cent. of such amount can be collected afterwards from the immigrants. The most thoughtless must see, from this statement, that this evil must be remedied. The quantity allowed by the railway companies to go free of charge ought to be far more than sufficient for every individual going through, under the circumstances which those do who are conveyed by Church teams; but it is really too bad that the Saints should imagine that, in addition to this amount, they can take a lot of extra luggage for which the Church has to foot the bill, or leave them and their luggage behind. We mention this matter thus early, that the attention of the Elders and the Saints may be called to it. We feel convinced that, as remonstrance in the past years has been useless, and the Saints have not been deterred thereby from carrying so much extra stuff, other measures of a more stringent character will have to be adopted this coming season. What these measures will be we cannot at present state; but we hope that all who intend emigrating will take such a course in this matter before starting, that there will be no necessity for adopting them. If the Saints will give heed to the wise counsel which has been repeatedly given upon this subject in the past, the evil would not exist, and all trouble and cause of complaint would cease.

Utah Territory is not now in the same condition it was when first settled by the Saints in 1847. The comforts of life can now be obtained there. It is not a wilderness waste as it was at that time, and the same necessity for the emigrant to provide an abundance of clothing and other useful articles does not exist now as did then; yet we know, from actual experience, that the luggage carried there by the Saints, generally, who go out by the Church teams, considerably exceeds, in quantity and weight, the luggage of the same description which was taken to the Valley by the first settlers who went out with their own teams. At that time the Saints were very glad to reach there with their lives and food enough to barely sustain them until they planted and harvested. Clothing, etc., were secondary considerations. We were thankful to reach a place where we could be free to worship our God according to his revelations and the dictates of our consciences; and we knew that He who had preserved us on our journey thither would still continue to sustain us if we would put our trust in Him. Is there not cause for the Saints who go there now to be animated by the same faith and feelings? Ought not their salvation and the building up of Zion to be as dear to them as they were to the Saints who went to the Valley in the beginning? Our advice to the Saints who think of emigrating is:—If you make

your going to Zion conditional upon your taking a quantity of clothing or any other earthly substance with you, do not go there. Remain in Babylon until you will be so glad to escape that you will be thankful to the Lord for the privilege of reaching Zion and enjoying the society of the Saints there if you should have no more clothing in the world than you may have upon your person at the time you enter the Valley. Then you would not be so likely to apostatize as you would be if you were to go there loaded down with clothing and other articles taken there in pointed disobedience to counsel.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
December 14th, 1863. }

President Cannon.

Dear Brother,—I have promised myself the pleasure of writing to you, for some time, since the last of the immigration of this season reached this city, but have not been able to gratify the desire till the present.

The trains all reached here in safety, after one of the most pleasant seasons for crossing the plains that the experiences of emigration have any record of. Contrary to the expectations of many, though the emigration left England so much later than usual, the Saints were not exposed to excessive heat on the sea, nor in the cars, nor any excessive cold while travelling among the mountains. The mortality during the journey across the plains was not heavy, though a number have suffered from mountain fever and cancer since they reached here.

The trains arrived in nearly the same order in which they left the frontiers; and 24 hours after the arrival of each train it would have been difficult to find a family on the public square, so quick was the absorption of the immigration. It being about Conference when some four or five of the companies arrived, the friends of a great many of the immigrants were here with a two-fold purpose—viz., that of attending conference and meeting their friends. As a general thing, all who desired to remain in the city found employment in a day or two, and I heard of none being idle a week after they reached.

While upon this subject I will refer

to a matter connected with emigration and the results arising from it, which has called for reprehension on your part and on the part of others animated by a like spirit, in the past. I allude to the letters written from this territory by many persons to their friends in Britain, urging them to disregard the counsels of the Elders and bring along with them everything they could. Notwithstanding your efforts to have the Saints pursue a wise course in this matter during the past season, it was astonishing to see the amount of trumpery that was produced on the camp ground at Florence when the baggage was being weighed for the trip across the plains.

Your letter of instructions to the President of each ship's company was read by us in the *Amazon*, as it doubtless was in the other vessels, and the extract from the President's letter was laid prominently before the Saints; yet many seemed so wedded to old "household gods" that it appeared as if their heartstrings could be rent asunder sooner than part from them; and this, too, on the part of those who were unable to pay for their extra baggage from New York to Florence. Through the kindness of Elder F. Little and associates many were permitted to have their things hauled through who seemed unable to appreciate that kindness, declaring their intention of writing to their friends to bring all they can as it would be hauled for them. The evils resulting from this have been so often and plainly pointed out, that it would be useless for me to enter into detail, even if I could do so; but, this I will say, from

my experience,—If the immigration had been as weighty according to the number of teams, as in previous years, it would have been a very difficult matter to have made the trip and hauled the baggage and other freight along this season, if not altogether impossible. The excessive drouth had dried up creeks and streams where in former years there was plenty of water; feed was in many places scarce and poor; and the cattle suffered very much at times in consequence. That you may be able to judge of the effect of the drouth, I may here say, that for hundreds of miles up the Platte, fish were caught in abundance by hand or with forks tied to walking sticks, a line and hook being utterly useless. Hence, if there had not been so many teams to the number of immigrants, the cattle must have succumbed and the baggage been left by the way, while those who had foolishly been the cause of it would have suffered likewise. If we can only learn by the experience of the past to act more wisely in the future the lessons taught us will not have been in vain. If the Saints will secure the friendship of God and the sustaining influence of his Holy Spirit they will find these are worth more than all the good things of this world; for peace of mind, and the blessing of our Father in heaven are priceless. Bro. Staines alluded to this matter in very appropriate terms yesterday in the Tabernacle, cautioning the Saints against writing such letters to England. Enough on that subject.

There is a general time of peace in these mountain valleys, for which we have no cause to thank those uniformed and armed gentlemen who have located themselves on "the bench" eastward. The Presidency and leading Elders have been exerting themselves to stir up the people to renewed diligence and faithfulness, and not without success. Some of our speculating friends, especially in Main Street, have been getting "particular fits" from various quarters, and are rubbing the sore places with *Union salve*. A weekly messenger has made its appearance from "Camp," ycleped *The Fedette*. Its title, I believe, declares its mission (*vide Webster*), and its editorial efforts, the joint "produc-

tion of officers and enlisted men," are mainly directed to informing the gold-seekers of these western regions how richly "prospecting" in the mountains and kanyons east and west of the Great Salt Lake City would pay them. Every effort is being made to fill the country with gold-seekers, but they do not know that there is a God in Israel. In this, as in every previous move to bring evil upon the Zion of God they will find themselves defeated; their schemes will come to naught, and their foolishness be made manifest.

The Presidency are enjoying a moderate share of health. Colds have been somewhat prevalent, and they have suffered a little; but these are passing away. Most of the Twelve are in to attend the Legislature, which met to-day for the first time, and, so far as I have learned, the health of those here is pretty good. Grain is rather scarce in some parts of the Territory; but it is believed there is an ample supply to last till next harvest for the inhabitants, if it is not foolishly traded away to speculators. Strenuous efforts are being made to prevent such a contingency, and I believe the result will be satisfactory. The people generally may grow careless for a time, but when the watchmen of Zion sound the alarm that a foe is approaching her walls, the majority will rally to the standard and keep watch and guard over the trust reposed in them.

Winter has set in, and carries itself jauntily enough. Shaking its hands over the mountains it drapes them in a snowy shroud, and spreads a mantle of unsullied whiteness over the plains beneath. The merry sleigh-bells tinkle on the ear, and carry in their music the grateful tidings that winter has come to those who are prepared for it; not to the houseless and hungry wretches, who shiver even in a summer's sun, when they contemplate the bitterness of the pitiless storm against which they have no protection. To find such evidences of civilization, *I should have to travel back again to the lands of modern Christian charity and liberality for here I cannot meet with them.* The heart is exuberant and light; the season of toil and hard labor has passed for a time, with many, and festivity is growing in importance. It may be

wintry and cold without; the snow may lie upon the ground and cover the mountains from base to summit; King Frost may reign supreme for a time o'er creek and streamlet; but there is a warmth in the heart here that no snow can chill, no cold blast freeze, for the heart is at peace with God and man; it knows how to, and can enjoy itself.

I saw Elder C. W. West a few days ago; he was in good health and spirits. Elder B. Young, jun., is well. He has been very kind to many of the Saints whose acquaintance he made in England—myself among the number. As far as I know, the Elders who returned home this season and the families of those now on missions are well; I see some of the latter every week; and I am not aware of any illness among them.

I presume, as you are aware, we have a large and excellently furnished theatre here; we have some of the finest scenery of the kind that can be seen anywhere; and with the aid of gas, the "lime," Drummond and electric lights, could rival any place, excepting, perhaps, some of the most chaste and gorgeous transformation pantomimic scenes produced at the principal theatres in old cities.

My letter has grown out longer than I intended. Please to give my kind love to all at the Office. May the Lord ever bless and be with you is the prayer of yours, ever truly,

E. L. SLOAN.

SWISS, ITALIAN AND GERMAN MISSION.

St. Imier, Switzerland, }
Jan. 23, 1864. }

President Cannon.

Dear Brother,—I have not been out of this Canton since writing to you last, but have travelled some through it visiting the Saints in their scattered situations. The time not thus employed has been improved in studying the language all that the circumstances under which I have been placed would admit of. The large stone stoves in this country being rather poor things for warming rooms, in consequence of consuming so much fuel before any heat can be felt from them, and the price of fuel being so high that the

people with whom I have boarded have not been able to use any more than imperative necessity required, I have, since cold weather set in, had to study under rather cool circumstances. I have, however, made improvement; perhaps all that could have reasonably been expected.

I have preached a few times in the German language; but for want of words I have not been able to say all that I wished to. My sermons have generally been to the point; my want of language not admitting of them being otherwise. Notwithstanding my broken manner of expression, the Saints tell me that they have understood me very well; by occasionally transposing my words and exercising their thinking powers they have been able to know what I meant, though, I perhaps, did not exactly say it; but so long as it is known what a person would say, if he could, that is about enough for practical purposes.

I think that there are many good, honest-hearted Saints here who desire to serve God to the utmost of their abilities; but, in consequence of the very strange teachings which they have received from their childhood and the enormous amount of superstition and darkness surrounding them, it is hard for them to always avoid drifting into many erroneous practices. The principal failings which I have observed amongst them are drinking and talking; and I have been compelled to be somewhat severe in referring to those practices. Many shortsighted individuals, having great desires for others to do right, forget themselves while watching their neighbors; and, should anything be discovered which has the least appearance of being wrong, it must be magnified to the greatest possible extent and retailed to all eager listeners who are generally far too many. Said individuals, thinking to make a favorable contrast between themselves and others in the Branches where they reside, generally have much to tell the President and Travelling Elders when they come; but I have given that practice such poor encouragement that none having much acquaintance with me dare try it any more. In my preaching I have told them that when

iniquity exists amongst those professing to be Saints, it is proper enough to inform the Branch President or Travelling Elder of said fact; but that it is not necessary to call everybody's attention to it; and that, as all mankind have failings which should be overcome, it would be much better if each individual would pay more attention to himself or herself and endeavor to get rid of their own failings instead of taking so much pains to discover something wrong in others. I told them that when each would look after themselves all would find that they would have enough to do. Since then I have seen an improvement in that respect. I was equally plain in regard to drinking; and I rather think that my remarks concerning it will have some good effect. On a few occasions I have been invited to partake of what I was assured was such excellent wine that nobody need fear any injurious consequences from partaking of it; but by respectfully declining, I have sometimes almost given offence. They appear to think that if a person don't drink wine every opportunity he must be destitute of common sense. In order that they might have a slight opportunity of looking at the other side of the picture, I have told them that I was not in the habit of drinking liquors, and that I do not wish to acquire the habit because I am now just as well, perhaps better, without it than they are with it, and that the downfall and ruin of many individuals who were naturally calculated to be ornaments to society can be plainly traced to drinking a little wine, beer, or some other beverage recommended as being perfectly harmless. I have never been so stringent in this matter as to at all times make a man an offender for taking a little something (if I mistake not it is called a *drop* in England) to drink; but, as I have seen some little misery resulting from the practice, and am aware that but few have the strength and firmness to govern it so that it will not be injurious to themselves or others, I have often thought that it would be more prudent for everybody to let it alone. If the young man, before his health is impaired and intellect beclouded, could only have a fair view of the sot with bloated visage,

red nose, quaking hand, intellect rendered useless, eye with unnaturally silly expressions, tottering form, poorly dressed, and the object of an enemy's derision, forfeited respect, and, above all, the bitter and heart-rending disappointments of an anxious father, a fond mother, kind brothers, gentle sisters and true friends, who will not even desert him in his disgrace, one would naturally think that he would avoid the path which is calculated to lead him to such an indescribably miserable fate. But, unfortunately, he thinks that he is wise enough to sail in those waters and avoid the breakers upon which so many vessels have met destruction, and don't wake from this dream of security until it is entirely too late. "Ah," says he at the start, "I know that old Jim Sleeton, Joe Proctor and Hen Langley are disgraceful to be seen anywhere, but if I could not take a little to drink without making such a fool of myself as they do, I would thank my friends if they would put me somewhere out of sight." And thus he reasons until he has acquired an uncontrollable thirst, or his vision has become so befogged that he cannot see wherein he resembles those persons of whom he has so disrespectfully spoken. Perhaps, by this time, he has come to the conclusion that it is not right for one to feel so much above his fellow creatures that he cannot under proper circumstances be sociable with them; and with this view, he probably condescends to mingle with Jim, Joe and Hen, especially if they have a "little drop of the spirit" with them. I am aware that the most who have spoken and written upon the subject of intemperance have far too often varied widely from their own instructions; but as I have been sent forth by the servants of God to preach the Everlasting Gospel I not only think it necessary to teach by precept, but I also think it my duty to give examples that will correspond with my precepts. Should I, during every opportunity, drink with those inviting me to do so, I would not have the power to rebuke the evils of drinking with any moral effect. I have been told that as it is the custom of the country for friends to drink together, I really ought to acquire the

habit; but I have my own views of the subject. I think that I have been sent forth to teach people the errors of their ways and not to bring myself under the influence of any of their pernicious practices, let them be what they may; and I hope that I may always have strength and integrity given me from on high to act in accordance with this idea. Please pardon me for saying so much about drinking; but as it is so common here that gentle woman is made a monster by its effects, one hardly knows when to stop talking against it.

Though I have not been able to preach in a very eloquent manner, still I think that I have done some good by talking with the people privately, and instructing them how to make improvement and live their religion, and I have also endeavored to apply the same to myself. The Work is not making the progress in this district that one would suppose it ought. True, several have joined since I came here; but almost as many have been cut off. The latter I think are the *gars* of several years' fishing, and it is encouraging to be able to exchange them for others who probably will prove better material. It appears that most of the people around here, who have the least desire of hearing the Gospel, have either heard it or heard of it, and the balance don't wish to know anything about it. However, a few occasionally desire baptism, who, in most cases, are females. I think upon an average about five of them are baptized to one man. I am somewhat at a loss to account for such a great difference, the difference in the proportion of the sexes hardly being sufficient to warrant such a result. In speaking on this subject one of the sisters said, that women are naturally more honest-hearted than men, and, therefore, more of them receive the Gospel. I know

that women's souls are precious enough, but I would be better pleased to have enough men in the Branch to bear them respectable company. It appears rather strange to attend a meeting composed of from fifteen to twenty women and from three to seven men.

With regard to writing for the *Star*, I have some taste for literary pursuits; but, upon a little observation and reflection, I have come to the conclusion that but few persons have the ability to write anything calculated to make enough impression upon people's minds to cause them to make much of an exertion for improvement of a substantial nature. Not wishing to add to the already too large amount of trash which daily issues from the pen, and not considering my talents and position in society sufficient to enable me to produce any perceptible change in the current of human events, together with being too busy with other pursuits, I about concluded to reflect for my own benefit and allow the public to do the same, unless I should be put in a position requiring me to speak or write in order to discharge my duty. I had thought, in case I should be appointed to labor where the English language would be spoken, of studying to improve my style in writing my mother tongue; but I am here trying German, and I hope to be able to do much good in it.

Brother Samuel H. Hill came here on last Monday evening and will probably remain here some time; he is in good spirits and in tolerably good health. For the short time that he has been at it he has made creditable improvement in learning the language. He desires to be kindly remembered to you and all inquiring friends. My health is good. With love to you and all inquiring friends, I remain, your brother in the Gospel of Christ,

W. P. NEBEKER.

SUMMARY OF NEWS.

DENMARK.—On the evening of the 5th instant, at eleven p.m., the Danes sent a flag of truce from Oberselsk applying for an armistice of 24 hours. Lieut. General Gablenz replied that he could only grant one of two hours. The bearer of the flag of truce had, however, left before this answer reached him. The

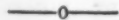
Austrians were advancing along the Dam of Haddeby, removing barricades and trenchments, when the inhabitants of Schleswig came to meet them, and announced that the Danes had commenced retreating the previous evening. It appears that the Danish decision was influenced by the knowledge that the Prussians under Prince Frederic Charles had concentrated, on the 6th instant, opposite Arnie and Cappeln for the purpose of crossing the Schlei. The Danes evacuated the Dannewerke, and left 60 pieces of heavy artillery behind them. The Austrians have occupied Gottorf Castle. The news that the Danish army, under the Commander-in-chief, had evacuated the Dannewerke, leaving behind them the materiel of war, and had retreated to Drybbel, has aroused inscribable indignation and excitement in Copenhagen, and rumours are current of disturbances of a serious character had taken place. The Danish partisans erected barricades, from which the artillery was employed against the Austrians, who lost before and in Flensburg 1,100 killed and wounded. A collision has taken place on the Roadsburg and Altona Railway.

SWITZERLAND.—The *Patrie* stated that riots have occurred at Bellinzonna, in the canton of Ticino. Several arrests were made, but the people released the prisoners, uttering seditious cries.

MOROCCO.—The *Syria*, with the India and Mauritius mails, which has arrived at Southampton, reports that great destruction of life and property had been caused in Morocco by the explosion of a magazine, containing 400 quintals of gunpowder.

AMERICA.—Despatches from Cincinnati of January 29th, state that fighting had occurred a few days previously in the vicinity of Knoxville. A body of Federal cavalry and infantry had moved towards Danbridge, 40 miles from Knoxville, and driven in the enemy's vedettes there. The Confederates attacked the Union line on the next day, and were gaining a decided advantage, when a charge by a body of cavalry under Colonel M'Cook saved the fortunes of the Union. The Federal loss in the affair was 150 killed. The Union troops fell back to Strawberry Plain, and from thence to Knoxville. The Confederates advanced, the Federals retired, and at the latest advices the former, under General Forrest, occupied a very formidable position six miles in front of the city, from which he can throw his troops into the valley on either side of the city with great facility. In the retreat to Strawberry Plain the Federals lost large quantities of stores. Two hundred stragglers also fell into the hands of the Confederates. According to Southern accounts the Confederate cavalry were in the vicinity of Knoxville; and during the recent retreat of the Union army captured 500 head of cattle, 100 wagons, and several hundred barrels of flour. Southern accounts also state that the Confederates, under General Forrest, had defeated the Federals at Leflange, Collierville and Germantown. General Lee was said to be seriously embarrassed by the disaffection of his army from the want of food, and made desperate appeals to their patriotism to preserve discipline. The bombardment of Charleston was going on. Nearly one-half of the city was said to have been damaged.

VARIETIES.



Moderation is the silken string running through the pearl-chain of all the virtues. No statue that the rich man places ostentatiously in his window is to be compared to the little expectant face pressed against the window-pane, watching for his father, when the day's labor is done.

If you would add lustre to all your accomplishments, study a modest behavior. To feel in anything valuable is great, but to be above conceit on account of one's accomplishments is greater. Consider, if you have rich natural gifts, you owe them to the bounteous bounty; if you have improved your understanding, and advanced in knowledge, you have only done your duty; and thus there is no reason left why vanity, a sin which God abhors, should be indulged.